2:Gamble S-5 (1926-1933) 1954 AF12 North China AF12

844 less of the sex of the baby. The mother's family gave the bearer of the good news a tip of about 100 coppers and sent, by him, a return gift that was usually a basket of eggs.

846 431 Three days after the birth of a child, friends and relatives came to bring their congratulations. Many brought presents, generally food. Members of the mother's family came and brought special food, such as eggs, wheat flour, or noodles for the mother and special clothes for the baby.

846 Nine days after the birth the father's family prepared a feast for their friends and relatives including the mother's mother, aunts, and other relatives. The guests brought gifts for the baby. Middle class families gave silver presents, bracelets, necklaces marked with the characters for good luck and long life, or silver coins. Workers' families generally gave money, about fifty coppers. This celebration on the ninth day apparently was the Ting Hsien equivalent of the first month celebration that was customary in other parts of China.

During the first month after birth no strangers or pregnant women were allowed to enter the mother's room, as it was believed that their presence would disturb the mother's milk. If a stranger or a pregnant woman should intrude, the danger could be avoided if the intruder immediately exchanged belts with the mother. Certain phrases were also reported to be tabu for the mother, as they were thought to make it difficult for her to nurse her child.

When a baby was one month old its maternal grandmother came to invite the mother and child to visit her family. According to custom the visit should be for one hundred days. On the way to her home the mother usually scattered a handful of grain, usually millet, or coins at each crossroads. This was to purchase the use of the road from the spirits, who, it was thought, must be placated lest they bring misfortune to the mother and child. Cash used to be used but as they gradually disappeared their place was taken by the ten cash coppers. One rich family was reported to have scattered silver dollars at the crossroads. This custom and belief appeared to be gradually losing their hold on the people.

852 302 When a child returned from this visit to its mother's home it was customary to shave its head.

852 When a child was one year old a tray with a book, a bunch of flowers, a piece of tile, and a small hoe, or a pair of scissors, if the child was a

3:Chao E-5 (1939-1941)1948 AF12 North China AF12

family at once strikes the attention of the observer as the most fundamental cooperative unit. Beginning with a newly-born baby, we know that it has to be fed by the mother from one to three years. In the case of the mother, immediately after the delivery of the baby, she has to be taken care of by her mother-in-law, husband or elder daughters from ten to thirty days as the case may be.[7]

Naturally all family members share the same sources of material supply with males and elders getting a better share. In case there are employees, they are treated as members of the family. This unit of family and non-family members living in the same house and eating at the same table is what is to be called a family-household.[8]

The activities preparatory to the actual consumption are shared by household members. The work of cooking and related tasks fall on the daughter-in-law with proper supervision by the mother-in-law if necessary. In the case of a family with parents and unmarried children, all this work belongs to the wife sometimes with the assistance of grown-up daughters. There is no tabu on males doing cooking. Husbands may sometimes do better cooking than their wives, but they prefer to have more leisure if they can afford it.

In order to eat, to be clothed and to have shelter, one has to work. While adult males of the family do not take part in the preparation of food and the making of garments, they have to earn the means for these consumptive goods, not only for themselves, but for their old parents and other dependents.

While commercialism has not as yet deeply penetrated into the life of the people, villagers appreciate the power of money sufficiently well. About half of the family-households in the village depend on farming for their means of subsistence and material welfare; the other half have to work in the woolen factory in a town about a mile

7 Audrey I. Richards in **Hunger and Work in a Savage Tribe**, London, 1932, has initiated a very interesting and important analysis of the sociological implication of nutrition. A sociological treatment of nutrition in P'ing-chiao-tsun is now undertaken. It is not the purpose of the present paper to go into the details of the matter.

8 Household is the unit of our population census taken in the village. A household has only one economic management. A temple, a store or a school is also known as a "household". A family-household is one with a family as its core.